

mountains, and the mere mention of his name is a passport to the good-will of their fierce inhabitants.

The work of the mission is not confined to the city of Urmi. Among the villages of the plain there are eighty-four schools, taught chiefly in Syriac, seven of which are for girls only. The mission ladies itinerate largely, and are warmly welcomed by Moslem as well as Christian women, and even by those families of Kurds who, since their defeat in 1881, have settled down to peaceful pursuits, some of them even becoming Christians.

In fifty years the American missionaries have gained a very considerable and wide-spread influence, not only by labours which are recognised as disinterested, but by the purity and righteousness of their lives; and the increased friendliness and accessibility of the Moslems of Urmi give hope that the purer teachings of Christianity and the example of the life of our Lord are regarded by them with less of hostility or indifference than formerly.

The history of the mission is best given in the words of Dr. Shedd, one of its oldest members.<sup>1</sup>

<sup>1</sup> In twenty-eight years after its establishment a conference of bishops, presbyters, and deacons, all of whom had received ordination in the Old Church, with preachers, elders, and missionaries, met and deliberated.

<sup>11</sup> This conference adopted its own confession, form of government, and discipline—at first very simple. Some things were taken from the canons and rituals of the Old Church, others from the usages of Protestant Churches. The traditions of the Old Church were respected to some extent; for example, no influence has induced the native brethren to re-mit the diaconate to a mere service in temporalities. The deacons are a preaching order."

Of the subsequent history of this church the same authority writes as follows :—

" The missionaries in 1835 were welcomed by the ecclesiastics and people, and for many years an honest effort was made to reform the old body " (the Syrian Church) " without destroying its organisation. This effort failed, and a new church was gradually formed for the following reasons—

"(1) *Persecution*. The patriarch did all in his power to destroy the Evangelical work. He threatened, beat, and imprisoned the teachers and